

HOW·NI·KAN

PEOPLE OF THE FIRE



Vol. 14, No. 8

Citizen Band Potawatomi Tribe

August, 1992

Child welfare program attracts state, national attention

By Gloria Trotter

While gaming and cigarette controversies make headlines for the Citizen Band Potawatomi Tribe, another tribal program has been courting public awareness of an important social issue — child abuse.

During August and September, 20 billboards in the Pottawatomie County area are urging the public to "Ban Child Abuse." The billboards featured artwork by student Jennifer Edwards, winner of a contest that was part of the awareness program. Her artwork was also reproduced on 20,000 bumper stickers which have been distributed to schools, legislators, businesses and all over the community.

It is a project of the Dist. V Child Abuse Prevention Task Force and was funded with a \$7,000 grant administered by the Citizen Band Potawatomi Tribe. Spearheading the project is Rick Short, Indian Child Welfare worker, who is quickly becoming known nationally as an expert in his field. In fact, Short's program was recently honored with a Certificate of Special Achievement from the Bureau of Indian Affairs for "service performed in a manner exceeding the requirements of the position."

The award is shared by Tom Jenks of the Iowa Tribe, who works with Short and whose office is also in the Potawatomi Health Services building on Hardesty Road. The two work primarily in what Short calls "a reunification program or preven-



Above: Joyce Abel, Rick Short. Above Right: Certificate Presented To ICW Program. Below Right: Artwork For Billboards, Bumper Stickers Used In Awareness Program.

tion of removal from the home." It is their job to see that Indian children receive proper care when there is trouble at home, but the emphasis is always on the home.

"We plan to return them if they have to be removed," Short said, although frequently that can't be done immediately. "We have 48 kids in foster care," he said, "and 18 foster homes. We

provide really good foster care; it must meet state standards." Short's work involves investigation, placement and other aspects of such situations, as well as working as part of the Shawnee area child protection team.

Lately he is spending more time sharing his expertise with others. Recently he prepared a booklet titled "Indian Children And Child Abuse" which is being

reprinted statewide by other tribes. There are two versions, one for professionals and another for the public, both of which present questions and answers about child abuse and what happens in such cases. Short has been asked to work up another booklet on Indian Child Welfare. In the meantime, he has been invited to speak at the "Bridging The Gap" conference, a multidisciplinary statewide conference on child abuse.

But Short and his boss, Health Services Director Joyce Abel, would rather talk about the other programs they have underway. One, called "First Offenders," is a juvenile delinquent treatment program. About 50 youngsters — and their families — participate in the program, under court order, to learn how to avoid future trouble. "We're trying to keep them out of the system," Abel said. "It's a seven week treatment program funding by Indian Health Service (IHS) and we're told it's one of only three in the nation that is really working."

That program is ending its first year and has gone very well, she said.

Another program they're proud of is "None For The Road," a public awareness program aimed at convincing teenagers not to drink and drive. Schools all over Pottawatomie County participated in poster contests and other activities as part of that program last spring.

Some other programs include parent effectiveness training, where parents of 45 children removed from their homes by the court are helped; a parent aid program, where someone goes into the home after a referral to help with all kinds of problems, ranging from head lice to nutrition; and supplemental child care, where the tribe pays part of the cost of child care for working tribal members and employees who are eligible.

Those are a few of the reasons this program and its employees have been singled out in recent months and recognized for doing their jobs well — and then some.

United States Department of the Interior
Bureau of Indian Affairs



CERTIFICATE OF SPECIAL ACHIEVEMENT

awarded to

**Citizen Band Potawatomi/Iowa Tribes
Indian Child Welfare Program**

*In recognition of service performed in a
manner exceeding the requirements of the position.*

Granted this 20th day of March, 1992

*Bruce L. McFalls
Acting Area Director*



District V Child Abuse Prevention Task Force - designed by: Jennifer Edwards

Video lottery awaits final state, national okays

Video lotteries at the Potawatomi tribal gaming facility may not be on line until late fall or winter, according to tribal officials.

Although Gov. David Walters approved the state's first gaming compact with the Potawatomis last month, several more steps are required before the actual gaming can begin, tribal administrator Bob Davis said.

First, a special committee of the Oklahoma legislature, chaired by State Sen. Kelly

Haney, a Seminole, must approve the compact. A meeting was called shortly after the governor's approval last month, but no action could be taken because of lack of a quorum. Another meeting was set for Aug. 27 but tribal gaming director David Qualls said he did not expect a vote to be taken at that meeting, either.

Once that committee has approved the contract, it must be approved by federal officials in the Dept. of the Interior and be published in the Federal Register.

"The Secretary (of the Interior) has 45 days to approve or reject it once we submit it," Davis said, "so I think that we're looking at November or December at least before we can get going."

In the meantime, renovations of the bingo hall — both inside and outside — are underway. In addition to adding a room for the new machines, the air conditioning system has been improved and an awning and landscaping will dress up the exterior of the building.

TRIBAL TRACTS

Letter from Lone Eagle tells strengths of great bird

Tribal Chaplain Norman Kiker promised in the last HowNiKan that the next issue would contain a letter concerning the Great Sickness and the Eagle.

As he explained then, these letters were written by a Forest Band Potawatomi to his adopted daughter in the early 1950's. This man would be in his 90's today if he were now living and as previously mentioned he had a great deal of knowledge concerning other Central Algonquin Tribes and his knowledge was of the learned variety that comes from being among a people who continued to hold on to their ways. This can not be overstressed, because we can only obtain a fraction of in-depth knowledge by reading of books, even though they do share some understanding with us.

Here is the next letter from Lone Eagle:

Jan 5, 1955

Dear Children,

Let me tell you a story of long ago. A great many moons ago, before the Potawatomi lit the sacred fire on the shores of Lake Erie, there was a time when there was a great sickness among the Algonquin people. Many, many of them died from the sickness and many others died because of Iroquois war bands who raided our villages. The people became very discouraged, and even though they danced in the Midi Lodge and sang prayer songs the sickness kept spreading. Some lost faith in the Midi, and in Ka-Sha Monito because their prayers were not answered, until at last the Chief and the shaman became discouraged also. They held many councils, but without good results. The Shaman fasted, seeking a vision, but none came for a long time. Then one night he was told to seek some creature from among the Forest People, that he could point to as an example of courage, endurance, and inspiration and thus inspire his people to greater effort and greater faith.

For many days he tramped the forest, considering the many Forest People, but in each one he found something lacking. The Deer was beautiful and graceful, but a coward, and not willing to fight for its young. The Bear was strong and powerful but spent much of his time sleeping. The Wolf fought bravely in a pack but alone he was afraid to show his face, while the Lynx Cat never fought anything more than half his own size.

And so from the tiniest Mouse to the greatest Moose, he considered them all without finding any to his liking. At last not knowing what to do, he wandered to the banks of the river and lay down on his back to think. As he gazed up into the white, fleecy clouds he thought he saw a tiny speck that seemed to be moving in great circles and as he watched it he saw that it was moving and also coming nearer and nearer. At last he recognized it as Ko-Pen-Ess, the great Bald Eagle, and he began considering its ways. He knew that from early dawn until second dark that the eagle was awake and alert. No enemy could ever sneak up on him, undetected. He always watched from a point of vantage or flew high in the sky, higher than any other bird, and although the Eagle saw much, he said little. About the only time he ever uttered a sound was when he dove at his enemy or at his prey, and then he uttered such a terrible scream that it struck terror to the hearts of the bravest. Once the Eagle had struck his mighty talons into an enemy, he never released his hold, but fought with all his power, an enemy twice his size. If he were bested in an encounter, he concealed his emotions, especially of pain or fear, uttering no cry, asking no quarter—giving none—he fought on to his last breath without a murmur.

These things greatly pleased the old Shaman, and as he again looked into the sky, he saw that the great Ko-Pen-Ess was circling again, this time going higher and higher until it was at last lost entirely from sight among the clouds. The thought came to him that perhaps the Eagle was a Messenger, carrying messages from the earth people to the sky people, bringing by his very actions and example of courage, faith, culture, emotional control, beauty, and many other virtues in the hopes that the earth people might learn them to their own advantage.

So, rushing back to the village, the Shaman taught his people the ways of the Eagle, partly with what we now call the Ko-Pen-Ess Nee-Men (Eagle Dance) and partly by speaking of the many sterling qualities of this great bird.

Now in a few days a package will arrive, and in it is a symbol of good meaning and much power. Looking at it may you ever learn to be....

Always awake and alert.

To see much but say little.

To observe the world (people) from a vantage point.

To have courage to the last breath.

To conceal the emotions.

To fight on, regardless of odds.

And last but not least, to keep your minds in the Heavens. To go higher in your thoughts than any of those around you, for the higher the thoughts the greater the faith in Ka-Sha Monito (the Great God) who lives in the sky where your thoughts should be. Faith gives power — power to overcome all evil, or to die without a murmur.

May you be reminded of this when you look at the Nec-Ish Ko-Pen-Ess Mee-Quin (the two Eagle Feathers).

As ever, Lone Eagle.

Please direct your letters to Norman Kiker, Chaplain, Citizen Band Potawatomi Tribe, 1901 S. Gordon Cooper Dr., Shawnee, OK 74801 or call 1-800-880-9880

WARRANTY DEED
Statutory Form—Individual

Know All Men by These Presents:

That CITIZEN BAND POTAWATOMI INDIAN TRIBE
OF OKLAHOMA,

of POTTAWATOMIE County,
State of OKLAHOMA, part Y of the first part, in consideration of the
sum of ONE DOLLAR AND OTHER VALUABLE CONSIDERATIONS DOLLARS
in hand paid, the receipt of which is hereby acknowledged, does hereby Grant, Bargain, Sell and
Convey unto THE UNITED STATES OF AMERICA IN TRUST FOR THE CITIZEN BAND POTAWATOMI
INDIAN TRIBE OF OKLAHOMA
of Pottawatomie County, State of Oklahoma, party
of the second part, the following described real property and premises situate in Pottawatomie
County, State of Oklahoma, to-wit: SURFACE AND SURFACE RIGHTS ONLY in and
to a tract of land located in the Northeast Quarter (NE¼) of Section 36, Township
10 North, Range 3 East, of the Indian Meridian, more particularly described as:
Beginning at the Northeast corner of the Northeast Quarter (NE¼) of said Section
36; thence S01°37'37"W a distance of 1320.22 feet; thence N89°43'16"W a distance
of 1328.92 feet; thence N01°29'54"E a distance of 1320.16 feet; thence S89°43'16"E
a distance of 1331.88 feet, to the point of beginning, containing 40.31 acres,
more or less,

LESS AND EXCEPT all oil, gas and mineral rights therein and thereunder.

This conveyance is also subject to an easement granted to Sinclair Refining
Company and filed of record in the County Records of Pottawatomie County, State
of Oklahoma, on January 5, 1937, in Book 204, Miscellaneous Records, Page 461.

together with all the improvements thereon and the appurtenances thereunto belonging, and warrant
the title to the same.

TO HAVE AND TO HOLD said described premises unto the said part Y of the second
part, its successors and assigns forever, free, clear and discharged of and from all former
grants, charges, taxes, judgments, mortgages and other liens and incumbrances of whatsoever nature.

Signed and delivered this 24th day of June, 19 92

ATTEST:
John A. Barrett, Jr.
Chairman, Citizen Band Potawatomi Indian
Tribe of Oklahoma

Bob F. Davis
Secretary, Citizen Band Potawatomi
Indian Tribe of Oklahoma

STATE OF OKLAHOMA } SS:
COUNTY OF POTTAWATOMIE

Before me, the undersigned, a Notary Public in and for said County and State on this 24th day of
June, 19 92, personally appeared John A. Barrett, Jr., and
Bob F. Davis
to me known to be the identical person(s) who executed the within and foregoing instrument and acknowledged to me
that they executed the same as their free and voluntary act and deed for the uses and purposes therein set forth.
Given under my hand and seal the day and year last above written.

My commission expires February 28, 1995 Dovie L. Sheridan Notary Public
Dovie L. Sheridan

This deed shows that land recently purchased by the tribe adjacent to the bingo hall
has been placed in trust

Funeral service brings reminders of responsibilities

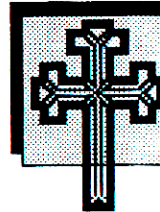
Ish-Ko-Te —

I recently attended the funeral service of Ruth (Battese) Norvelle.

I noticed that the service was well attended by the younger members of her relation and a few of the older members of the family and friends.

I was thinking of the time when my cousins and I were constantly the ones chosen as casket bearers along with our uncles. My thoughts were on a time that seemed just a few years ago, but suddenly I realized those young cousins and uncles and aunts were now much older or had gone on. We've lost the majority of our elders and we are now the ones moving up in age.

Time seems to move faster now and at this time in my life I wish I had listened more intently as a younger man and observed things more closely.



A message from the chaplain...

by Rev. Norman W. Kiker

It was a good feeling, knowing that Ruth's relation, especially the younger ones were there, but it was sad knowing that our elders are thinning out and we must either choose to pick up our responsibilities as the future guides of our families or leave them to blow with the wind.

It was a pleasure to take food and visit with the family a short while after the funeral services and to meet the kind ladies of St. Benedict's Catholic Church. They brought a lot of food for lunch.

Do you find yourself suddenly getting older and do you wonder what for? Well, the reason could be that you are needed by your family and as an elder. Even as a future elder, don't forget as you look around at the dwindling ranks of our beloved older people, you too must take the responsibility or step aside for those who will.

I offer my respect and prayers to the family and relation of Ruth (Battese) Norvelle and especially that the young listen and grow into their future responsibilities.

REGIONAL REPORTS

DENVER

I am so lucky! In June I was privileged to attend our Annual Pow Wow and General Council meeting. My sincere thanks to the Business Committee, Jeremy Finch, and all the others who helped to make this trip possible.

Not only did I thoroughly enjoy the pageantry and beauty of the Pow Wow itself, but I was so impressed with the tribal complex and the helpful people there. If you have never attended our Pow Wow you are missing a truly memorable experience. I had a wonderful time and highly recommend it to all our members.

I also learned a lot about the many services and benefits available to all of us. I visited the archives and saw some of the many files and records there which are helping to preserve our history and genealogy. I visited with Mary Farrell of Tribal Rolls and saw what a monumental task she has in keeping our addresses and information up to date.

Administrator Bob Davis made time in his busy schedule to visit with all of the regional representatives and explain many of the financial workings of our tribe.

Joyce Abel of Health Services explained the programs available in her department, including the recently opened pharmacy which will be of great benefit to us all.

I enjoyed meeting Carolyn Sullivan and her staff in the accounting office, as well as the receptionists and other office personnel who had only been voices on the phone. It is always so nice to be able to put a face with those friendly voices.

It was a special treat to visit the museum and gift shop and visit with Esther Lowden and her staff. The only problem I had was in curbing my impulse to buy everything in sight. They really have some beautiful and unusual native items available.

After the General Council meeting, the entire Business Committee was gracious enough to meet with us to clarify and explain the goals of our regional offices in the future. There are many new activities we would like to pursue on the regional level. Watch your HowNiKan for further details and I will be contacting you by mail to explain some of them.

A special thank you to Reverend Norman Kiker for inviting us to the Sunday services held at the newly restored Friends Mission Church, and for taking the time to visit with us after. It was indeed a moving experience.

I left Shawnee with much more information on scholarships, business networking, the SBA, and other services available to all of you, so please call me for information, as I feel I am now better able to address some of your needs or to refer you to the proper source of information.

Right now I am asking for your help in planning our Regional Council meeting this fall.

Attention

Southern California Potawatomi! Open Call For Volunteers!

The Southern California Regional office is about to kick into high gear with several exciting new projects. This is your opportunity to get involved and become a part of the new Regional Representation program! Participate as much or as little as you like — every earnest effort counts!

Call and find out how you can become a part of your tribe's history in the making!

JEREMY BERTRAND FINCH
(818) 796-2008

We are going to host this event, and our elected officials from Shawnee will be our honored guests. We will have it out of doors in a more traditional setting, and have Native American entertainment and plenty of good food. Please call me and give me your ideas and help at (303) 861-1140. Let's make it a memorable event for our out of town visitors.

As you know by now, our office has moved, we have a new phone number, and I am busy getting new programs started, but please feel free to call me at any time, even if just to get acquainted. I always welcome your calls and am anxious to help you.

Norma Whitley
(303) 861-1140

DALLAS/FORT WORTH

Aho Ni Kan (Hello My Friend),

September marks the celebration of the completion of one year that your North Texas Regional Office has been open to serve you. In reflection of the past year, I have had the opportunity to learn about the American Indian community in the Dallas/Ft. Worth Metroplex, with opportunities that are available to you through them.

I have also had the opportunity to learn more of our tribe through the supportive efforts of the Shawnee staff, especially Carolyn Sullivan, Mary Farrell, Rev. Norman W. Kiker and through the networking system that grew from friendship with all the other regional representatives. The chance to talk with you, the people, to meet with you and to

hear your voices, your thoughts, your concerns and hopefully to help you in some small way proved to make this year a truly memorable one. I wish to thank you all for a great year!

Let us kick off the new year with our people gathering together to dbakneget (hold council) and committing to learn and be proud of our Indian heritage. As Chaplain Norman Kiker wrote last month, "True Indian ways are filled with respect for others and with family to surround us in the rough times. Now, that is worth pursuing!"

Council is a yearly event providing members unable to attend the yearly June Powwow in Shawnee the opportunity to speak to, ask questions of, learn more about your Indian family. It is the oppor-

tunity to share a midday meal at the tribe's expense with members of the Business Committee, family, and new friends and the chance to see books about our tribe, hand-outs and handmade jewelry and gifts. Invitations will be mailed out to the head of each household (each person who receives this paper).

We need each of you to help us in offering this opportunity to all members of your family. We need your help in making sure you R.S.V.P. if you plan to attend so that we can be sure of an accurate number of meals. Our tribe pays per person for the meals; last year over 50 meals were paid for, but unused due to members not calling to let us know their plans had changed. It was truly a waste of money which could have been easily corrected

with a phone call.

Please watch your mail for these invitations. If for some reason you have not received yours in the next few weeks, call me at (214) 255-1641 or Shawnee at 1-800-880-9880. We most certainly do not want to leave anyone out; however, our mailing list is only as good as the address changes we receive. I truly hope every one of you decide to join us this year and help make it an outstanding gathering of our people. I think you will find this year a pleasant and interesting change in format which is our response to the thoughts you have expressed to me in our first year together. See you at council!

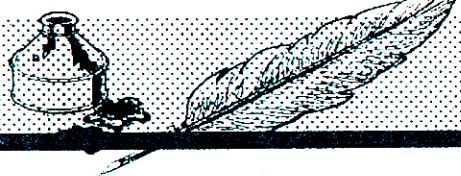
Gche-migwech (thanks a lot),

Kim Anderson
North Texas Regional Representative



Important Group

This group of Potawatomi was photographed "in Major Powell's room in Washington D. C." in 1898, although the purpose of the gathering is unknown. The only person identified in this photo from the Smithsonian Institution archives is Jack Davis, at far right on the front row. The variation in dress for what must have been an important occasion is fascinating.



In your opinion ...

Muscogee Nation editor congratulates HowNiKan

Editor, HowNiKan,

I want to extend my congratulations to you and your staff for your award at the Native American Journalists Association annual conference.

I echo the sentiments of our staff, each of whom enjoys reading the HowNiKan, especially the July issue. We also enjoy the "rivalry" between our publications.

Thanks and maintain the excellence.

Jim Wolfe, Editor

The Muscogee Nation News

Editor's Note: The Muscogee Nation News placed second in general excellence among Native American monthly newspapers in the competition, The HowNiKan placed third. First place winner was Nativebeat, a Canadian publication.

Seminarian thanks tribe for help

Editor, HowNiKan:

In May I completed my Master of Arts in Religious Education at Southwestern Baptist Theological Seminary. I am writing to express my sincere gratitude for the tribe's help through the scholarships I received. Without this assistance my studies would have suffered, but with this help I am proud to say that I was able to achieve a 3.6 overall grade average.

I am proud to be a member of the Citizen Band Potawatomi Tribe, and I know their heritage will be carried on in my life as I minister to others in Jesus' name. In time I hope I can give back what the tribe has given me. I pray that programs for financial assistance in education through the tribe will continue because there are so many who have this need.

Thanks again for all your help. God will bless the Citizen Band Potawatomi Tribe for their willingness to aid those in need. You will always be in my prayers.

Sincerely,

Richard (Rick) E. Smith
Ft. Worth, TX

California woman seeks relatives

Dear HowNiKan:

I descend from the family of Juneau. This is from my father's side. He was John Wesley Baird, son of Essington Baird and Stella Juneau.

I would like to hear from any relatives from this union. I'm seeking information from family of Mrs. Walter Klunebecker of Santa Barbara California or Mrs.

Paul Graer of Chicago.

My grandmother died in 1960 in Tucson, Arizona. Her name at death was Stella Grant. As far as I recall, I never got to meet her so would like to know about her.

I hope someone will write if they have information on this family.

Thanks so much,

Wilma Matlock
P.O. Box 123
Acton, CA 93510

Native Americans need health care

Editor, HowNiKan

With the new Health laws coming into effect, the health needs of the Native American, is in great need of more Federal funded hospitals, unlike our beloved state of Oklahoma. The Native American is in great danger of lacking the necessary medical needs needed. Denver is a big city, with no provisions for the Indian. State funds have run out and State disaster for the Indian is sure to come. If we get Federal Funded medical care and hospitals, that will benefit the finances of the State and employ more Indians. The State of Colo. have nothing for the Indians. I am sure there are many others in the same circumstances. We have an Indian Full Blood State Representative running for Senator, he stands for Health Reform. I do not know what Tribe he is, his name is Ben Night horse Cambel. Thank you very much.

Gladys B. Small
Denver, Colo.

Tribal scholarship is appreciated

HowNiKan,

I wanted to thank the Business Committee and Scholarship Committee for helping me with a Tribal Scholarship so I can attend Wright State University. I am majoring in Social Work and am also an Indian Affairs Advocate and work to upgrade policies at Wright State for Indian Affairs.

My son Craig and I drove to Shawnee from Dayton, Ohio in July and I want to tell all tribal members they must see the awe of it all. The people of Shawnee are friendly and while we were in Shawnee, I visited the Fire Lake Restaurant and played my guitar and sang with pianist Don Woolery. We played 50's and 60's music. It was such a honor to be able to play my guitar while Don played the piano.

I want to also thank Tribal Police Officer Robert Komacheet for the help he gave us in trying to locate a motel. The National High School Finals Rodeo was in town and there were no motels vacant. We spent the first night in our pickup camper at the powwow grounds.

I was only in Shawnee less than 48 hours but do want to urge all tribal members to visit Shawnee and the Tribal complex if they a chance to do so.

Sincerely,

Dennis McCarty
Dayton, OH

Dennis is the son of Thelma G. Melot and great grandson of Catherine Bergeron Melot.



Editor, HowNiKan:

Who are these people?

This picture has been in our family all my life. I am the great granddaughter of Carrie Melot Scully. My Mother said these are the first cousins of Cora Scully and that the oldest girl in the back row standing on the right was Opal Holloway. My younger sister was named Opal after this girl.

Any information will be appreciated.

I'd love to hear from anyone who is related to these people.

Mae Brittain
2300 W. Morton
Space 8
Porterville, CA 93257

Oklahoma Seminoles reject chief's financial plan

(From the Seminole Nation of Oklahoma's newspaper, Coko Tvlome, July 1992) — "The outcome of the vote was very disappointing," said Chief (Jerry) Haney, after making a second attempt to aid Seminole members 18 to 54 years of age.

For the second time in less than a year, the General Council voted down a program resolution that provides financial help to this age group.

According to Judgement Fund Director Tom McGeisey, the resolution failed due to three factors; total program cost, beginning age group and amount an individual receives.

The resolution known as "Household Economic Assistance Program" would have distributed more than five million dollars to qualifying tribal members. Each applicant between this specified age group would receive assistance of \$1,000.

During the June council meeting Chief Haney, Council Chairman, recognized Mr. McGeisey to outline the new 18-54 assistance program. While approaching the council circle Wayne Shaw, Rawalke councilman, took the floor to announce his band's concern on recent regulations handed down by DHS (which in fact, does not effect Public Law 101-277). She explained the regulations would affect individuals who are now receiving DHS assistance and asked a DHS representative to interpret the new directive.

According to her findings, in March the DHS (Department of Human Services) area office received new state regulations that would soon penalize individuals receiving DHS aid. She also expressed her concern that money distributed by this program would count as a source of income. Therefore, individuals that plan to or now receiving help would be penalized. The new regulations would become effective July

1992.

In response to her statement, Mr. Jim Fields, BIA Wewoka Agency Superintendent, informed the council and the DHS representative that "regulations set by the state do not over-ride federal law. Only congress can change federal laws. If this is a per capita payment, which your usage plan does not allow, then it can be considered a resource. But, this is a tribal program — not a per capita. The assistance will be provided through a program established by the tribe."

According to a letter written by Peggy L. Beal, Assistant General Counsel, Legal Division, to the Judgement Fund office, "The Seminole Nation's plan for usage and distribution of the funds has been approved by congress, the funds offered through approved 'programs' may not be courted as income or resources for purposes of determining eligibility of AFDC, Food Stamps or Title XIX."

After a brief discussion on the subject, Mr. McGeisey began outlining the 18-54 proposal. McGeisey explained, that to insure funding of the four existing judgement fund programs, the payments would be scheduled as follows; First age group 49-54, second 43-48; third 37-42, fourth 31-36, fifth 25-30, sixth 18-24. Each applicant would receive assistance in the amount of \$1,000.

The council discussed their concerns and voted down the "Household Economic Assistance Program" with a 10 for, 12 opposed vote, with none abstaining.

Chief Haney says a third assistance program is already on the drawing board. "The Judgement Fund Committee should be receiving it soon. We've made a few changes and I hope this time we can provide our younger Seminoles with this assistance payment."

Walking On

Earl W. Lawson

Mass of the Christian Burial for Earl W. Lawson, 81, Shawnee, was held Wednesday, August 19, 1992, at St. Benedict Catholic Church. Father Brendon Helbing, OSB, was the celebrant.

Burial followed in Resthaven Memorial Park under the direction of Roesch Funeral Chapel.

Lawson was born Aug. 23, 1910, at Trousdale, Okla., where he graduated from high school. A farmer and rancher in the Trousdale area, he also worked for the county commissioners' office for 25 years. In 1975 he moved to the Shawnee area following retirement where he was active in Citizen Band Potawatomi tribal affairs and was member of St. Benedict Catholic Church.

Hisson, Gilbert Lawson, previously died.

Survivors include his wife, Agnes Lawson, of the home; daughter, Joyce Schroeder, Owasso; six grandchildren; eight great-grandchildren; and a number of nieces and nephews.

Ruth Battese Norvelle

Ruth Battese Norvelle, Shawnee, died Sunday, Aug. 2, 1992 at an Oklahoma City hospital. She was 78.

Mass of the Christian Burial was held Thursday August 6, 1992 at St. Benedict Catholic Church under the direction of Roesch Funeral Chapel. Father Michael Roethler, OSB, was the celebrant with burial in Tecumseh Cemetery.

Mrs. Norvelle was born June 9, 1914, at Mayetta, Kan., Potawatomi Indian Reservation where she was raised. She attended Grand Prairie Grade School, Haskell Institute and Nurses Aid Training at Albuquerque, N.M. Indian school, She resided in Oklahoma City before moving to Shawnee.

Survivors include two sons and a daughter-in law, Duane L. and Betsy Evans, Lawrence, Kan.; Ronald A. Norvelle, Oklahoma City; two daughters and a son-in-law, Kaye L. Coffey, Norman; Mary A. and Harland Pack, Shawnee; 13 grandchildren; 10 great-grandchildren; niece, Sharon Pipestem, Norman; and nephew, Dan Neddeau of Hollister, Calif.

Wanette area soldiers to be honored on memorial stone

The names of Wanette area soldiers will soon be engraved on a large memorial stone to be erected at Wanette Cemetery.

The memorial project has been in the planning and fundraising stages for some time. Plans are to include the names of all service men and women, war or peace time, from the Wanette-Tribbey area. Hundreds of names have already been provided.

Tribal member Delbert Dike said that the stone has been ordered and engraving will begin as soon as it arrives at Gifford Monuments in Ada. More than \$5,000 has already been paid to Gifford, but more funds are needed to complete the project.

For more information or to contribute to the project, contact Dike at 275-4507 or send checks to the Wanette Memorial Fund Account, BancFirst, Tecumseh.



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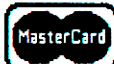
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		Book - Potawatomi of the West		18.00	
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		Book - Scarlet Ribbons (ribbon designs)		15.95	
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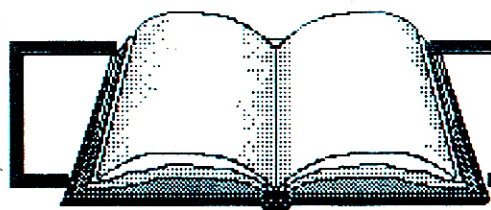
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For the record...

Business Committee Meeting — May 28, 1992

Present: Chairman John A. Barrett, Jr., Vice-Chairman Linda Capps, Secretary-Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Francis Levier, Committeeman Elect Jerry Motley, Accounting Director Carolyn Sullivan, Tribal Rolls Director Mary Farrell, Tribal Attorneys Michael Minnis and David McCullough, Accountants John Arledge and Jim Denton, Tribal members Gene Bruno and Reuben Tomlin, Guest Don Watson.

Meeting was called to order at 7:00 p.m.

Hilton Melot moved to approve the minutes of the Special Business Committee Meeting held April 29, 1992; Bob Davis seconded. Passed 5 in favor, 0 opposed.

Tribal member Reuben Tomlin of Arlington, Texas gave a presentation on his Insurance Company and it was the consensus of the Business Committee for him to take his plan to the public and Mr. Tomlin plans to place an ad in the HowNiKan.

Hilton Melot moved to approve Resolution #92-67 enrolling 24 descendanty applicants; Bob Davis seconded. Passed 5 in favor, 0 opposed.

Francis Levier moved to approve Resolution #92-68 enrolling 25 descendanty applicants; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Bob Davis moved to approve Resolution #92-69 enrolling 24 descendanty applicants; Francis Levier seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to approve Resolution #92-70 enrolling 25 descendanty applicants; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Bob Davis moved to approve Resolution #92-71 enrolling 24 descendanty applicants; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Linda Capps moved to approve Resolution #92-72 enrolling 25 descendanty applicants; Bob Davis seconded. Passed 5 in favor, 0 opposed.

Linda Capps moved to approve Resolution #92-73 enrolling 26 descendanty applicants; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Francis Levier moved to approve Resolution #92-74 enrolling 25 descendanty applicants; Bob Davis seconded. Passed 5 in favor, 0 opposed.

Bob Davis moved to approve Resolution #92-75 enrolling 26 descendanty applicants; Bob Davis seconded. Passed 5 in favor, 0 opposed.

Francis Levier moved to approve Resolution #92-76 enrolling 25 descendanty applicants; Bob Davis seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to approve Resolution #92-77 enrolling 12 descendanty applicants; Francis Levier seconded. Passed 5 in favor, 0 opposed.

Bob Davis moved to approve Resolution #92-78 enrolling 27 applicants eligible for enrollment under previous guidelines; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Accountants John Arledge and Jim Denton gave a brief summary and explanation of the Tribe's Annual Financial Report.

Tribal Attorney Michael Minnis discussed the Tribal State Tobacco Tax Compact and the Class D Gambling Compact.

Hilton Melot moved to oppose the Cigarette Tax Compact and have Tribal Attorney Michael Minnis to begin litigation with the state in two areas. 1. State Court and Senate Bill 759 and 2. Federal Courts-Violation of the 4th and 14th Amendments; Bob Davis seconded. Passed 5 in favor, 0 opposed.

Business committee voted to bring in the Regional Representatives to the General Council and PowWow; Passed 3 in favor, 2 opposed.

Linda Capps moved to adjourn the meeting; Hilton Melot seconded. Meeting adjourned at 11:55 p.m.



A Potawatomi welcome to these new members

Harriman, Brandon Lee
Harriman, Brianna Liern
Ronsse, Christine Emma Pearl
Ronsse, Ryan Christopher
Ronsse, Adam Joseph
Simpson, Christine Kaye Sanders
Lester, Brian Keith
Hampton, Brian Vincent
Hampton, Vincent Michael Christopher
Hampton, Zachary Stephen Thomas
Hampton, Tammie Lee
Hampton, Stacey Kathleen
Hampton, Julie Nicole
Stubenthal, Hollis Ryan
Nadeau, Daniel Wiser
Nadeau, Lauren Elizabeth
Nadeau, Winfred James
Hallford, Gail Lynn Gregson
Macon, Taylor Elizabeth
Macon, Timothy Lee II
Sherrill, Jeri Sue
Sherrill, Gary Don
Blevins, Brandy Lee
Lehman, Angel Marie
Hardin, Shannon Maria
Hardin, Kristin Kayci
Logan, Kimberly Lynne Tallon
Logan, Clinton Patrick
Logan, Jason Matthew
McGough, Jennifer
McGough, Jeffrey Lynn
Skaggs, Robyn Nicole
Skaggs, Curtis Wayne
Skaggs, Eric Scott
McGough, Jillian Renae
McGough, Janae Nicole
McGough, Kristen Brianna
Kinslow, Amy Lynn
Kinslow, Eric Scott
Cole, Shawn Elizabeth
Reece, Russell William
Mullen, John Ray
Mullen, James Harold
Schoemann, Stephen Alexander
Schoemann, Sandra Nicole
Martin, Madalyn Irene
Criswell, Khara Elisabeth Suzanne
Mulvaney, Jessica Rose
Lenertz, Eric Nathaniel
Cleveland, Matthew Thomas
Pease, Nathan Allan
Jenkins, April Kaye

Burgett, Billi Sue
Sbardella, Marion Elaine Nestell
Sbardella, Sarah Rose
Pacquin, Adlore Preston
Combs, Michael Alan Jr.
Combs, Audrey Nicole
Combs, Gretchen Jean
Combs, Dustin Wade Ross
Johnson, Kelley Dawn Springer
Kenyon, Ryan Kolt
Johnson, Kyler Springer
Bryant, John Hardy
Schmidkofer, Bryan Paul
Schmidkofer, Candace Nicole
Adams, Shelly Marie
Adams, Dana Susanne
Luthye, Evan Mario
Martin, Alan Lee
Martin, Thomas Alan
Hulett, Charles Anthony
Hulett, Andrew George
Wolfe, Shane Lynn
McMillan, Christopher Ted
Higbee, Brian Daniel
Higbee, Sean Christopher
Williams, Lloyd Owen
Williams, Edward Paul
Williams, Matthew Todd
Gutzalenko, Natalie
Williams, Destiny Lynn
Anderson, Karen Melanie
Coon, Matthew Lee

Cearley, James Allen
Cearley, Daniel Roy
Anderson, Theresa Louise
Sinclair, Laura Diane Anderson
Anderson, Timothy David
Purdy, Randall Eugene
Delk, Jack Daniel
Malakowsky, Malisa Jane
Word, Marci Rae Edmondson
Word, Lauren Elizabeth
Word, Katherine Rae Dawn
Richey, Samantha Ray
Robinson, Amanda Lynnette
Anderson, Richard Kevin
Ratliff, Shelby Dawn
Norton, Kali Ann
Sanders, Michael Wayne
Conger, David Scott
Smith, Jason Dennis
Stephens, Dawn Marie
Dills, Brian Keith
Dills, Dedra Danielle
Anderson, Christopher Lee
Anderson, Cody Steven
Williams, Dusty Lyn
Williams, Cody Lyn
Towler, Carol Jean
Yott, Andrew Joe, Jr.
Sullivan, Anthony Raymond
Houser, Sloan Montgomery
Johnson, Jody L.
Jones, Leusa Melanie

Allen, Christina Marie
Dykstra, Michelle Lee
Dykstra, Micheal Leslie
Steepprock, Parker Andrew
Steepprock, Jordan Lynnwood
Sullivan, Natalie Nicole
Mowdy, Patty Kay Butler
Dibler, Robin Lynn
Dibler, Brandee Michelle
Hornung, Amy Christenea
Herring, Shane Norman
Gribble, William Stephen
Gribble, Shannon Danielle

The following 15 enrollees were eligible for enrollment under previous guidelines:

Cummings, Gatlin
Stangl, Janet Jarrold Wistos
Neighbors, Dawn O.
Parrish, Richard Loren
Adams, Jackie Lee
Parrish, Dale Keith
Robertson, Ricki Gaye Parrish
Petersen, Donna Jo Beisel
Hudspeth, Bernard
Walker, Jorge Anthony
Frederiksen, Patricia Mary Ann
Welch, Willard Joseph
Voyles, Claudia Arianne
Howell, Anita Ann
Hamilton, Teresa Yvonne Self

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Artist keeps the old magic of Haida Islands alive

By Thomas Harney
Smithsonian News Service

The Haida chief, dressed for ceremony, holding in his right hand a speaker's staff, stands amidship in the black canoe. With him is his steersman, Raven the Trickster, and a host of other figures, including Bear Mother and her two cubs, Beaver, Eagle, Wolf and Frog.

This large, black, bronze sculpture by artist Bill Reid, inspired by the oral literature and the art of the Haida people, was recently installed at the new Canadian chancery on Pennsylvania Avenue in Washington, D.C. It is the first outdoor sculpture, in any Native American style, in the nation's capital.

What's remarkable about this sculpture is not that it took more than 200 years for Washington to get its first outdoor Native American artwork, but that it happened at all. For Bill Reid, who is now recognized internationally as a Native American artist, spent the first 20 years of his life completely unaware of his Indian ancestry.

"Reid's work has been a principal component in the recent Canadian and American renaissance of the very distinctive Northwest Coast tradition in the fine arts," says William Sturtevant, an anthropologist at the Smithsonian Institution's National Museum of Natural History in Washington, D.C. The museum is planning an exhibition of Reid's works that will celebrate Haida culture.

"His sculpture ranges from fine jewelry to monumental totem poles and canoes, and he has also done fine work in drawing, painting and silk-screen prints," Sturtevant says. Reid, now in his 70s, has studied old examples of Northwest Coast art in many museums in Canada, the United States and Great Britain, drawing inspiration from them for his own work.

Reid's personal success story is a fascinating glimpse into Haida history. The Haida are one of about 30 Indian nations of the Northwest Coast of North America, spanning the coasts of Oregon, Washington State, British Columbia and southwestern Alaska.

The homeland of the mythological creatures in Reid's work is the Queen Charlotte Islands, off the coast of British Columbia, also known as the Islands of the People, Haida Gwaii.

For centuries before Europeans arrived on the West Coast of North America, Haida sea hunters and fishermen built beach-front villages of large, rectangular wood-plank houses. Traditionally, Haida village artists were skilled craftsmen, creating totem poles, large seagoing dugout canoes, large painted screens for the fronts and interiors of houses, storage chests, bowls, masks and many



Totem poles in front of large wood-plank houses typified 19th-century Haida villages, such as Kasaan in southeastern Alaska. The totem poles carried the carved images of family crests and various other mythological creatures.

other objects both useful and for public display.

After European contact in the late 18th century, the Haida, in response to a new and growing art and souvenir market, began working with black argillite, a soft, smooth slate that occurs naturally in the Haida's homeland region. The Indians found it to be good material for carving boxes, miniature pipes, house poles, model canoes and other objects.

His mother's side of the family, Reid says, sprang from this artistic milieu. His Haida grandmother was Josephine Ellsworth, who, as a young girl, lived in the Queen Charlotte village of Tanu. In the last years of the 19th century, a devastating smallpox epidemic struck Haida Gwaii. Consequently, the Haida population on the islands, once close to 7,000 people, fell to less than 1,000 by 1911. As one of the survivors of this plague, Josephine Ellsworth moved to Skidegate, one of only two Haida villages left (there had been more than 30 villages) in the Queen Charlotte Islands by the end of the century.

At Skidegate, Ellsworth married Charles Gladstone, a superb Haida boat builder and, in his later years, a skilled carver and engraver. Through Gladstone, Reid is related to Charles Edenshaw (1839-1924), a renowned Haida artist whose work remains highly valued today.

Sophie Gladstone, Bill Reid's mother, was born in 1895, one of six children. She was sent to an Anglican boarding school near Vancouver, British Columbia, and for the rest of her life wanted nothing to do with the "old ways." She married hotel operator William Reid, the son of German and Scot immigrants. Bill Reid was born in 1920 in Victoria,

British Columbia, the first of three children.

As a boy, Reid says, he was never told that he had Indian blood. "My mother had learned the major lesson taught the Native Peoples of our hemisphere during the first half of this century — that it was somehow sinful and debased to be, in white terms, an Indian, and [she] certainly saw no reason to pass any pride in that part of their heritage on to her children."

It was not until he was in his early 20s, after he learned about his Native American heritage, that Reid visited Skidegate and met his maternal grandfather. Charles Gladstone spoke little English and his grandson spoke no Haida — but the two became close. Through Gladstone, Reid came to know some of the few surviving Haida carvers who knew the stories and songs associated with the figures they carved.

After attending Victoria College in British Columbia, Reid began a career as a broadcaster and scriptwriter. In 1948, he joined the radio news department of the Canadian Broadcasting Corp.

Reid's grandfather died in 1954. While at Skidegate for the funeral, Reid saw two engraved bracelets made by the late Charles Edenshaw. For the first time, Reid also used the engraving tools that his grandfather had inherited from Edenshaw.

"After that, the world was really not the same," Reid said later of his blossoming interest in Haida art.

While working the night shift at CBC in Toronto in the 1950s, Reid enrolled in a daytime jewelry-making course, which he followed with a year's apprenticeship at a jewelry

manufacturer. Transferred back to CBC's Vancouver office, Reid set up a basement workshop at home and began crafting first silver and later gold jewelry: cufflinks, brooches, bracelets, earrings, pendants and boxes with Haida designs.

In 1957, Reid had his first opportunity to help carve a totem pole. Assisting Mungo Martin, a famous Kwakiutl Indian carver, Reid found that monumental wood carving came to him naturally. The pole he and Martin worked on is now on view at the Peace Arch on the Canadian-American border of Washington state.

The next year, Reid became designer and director of a project to create a portion of a Haida village on the University of British Columbia campus. With another carver, he constructed two traditional houses, seven totem poles and other massive wood carvings, which now form part of the Museum of Anthropology at the university. By the 1960s, his Haida designs — drawn from tradition, yet highly innovative — were being purchased by collectors and museums.

Later, Reid carved a large pole for his mother's village of Skidegate. Situated above the beach, the totem pole looks out to sea, near the spot where his grandfather's one-room workshop once stood.

In 1973, Reid was diagnosed with Parkinson's disease. Nonetheless, his creativity, skills and

productivity continued undiminished through the 1980s.

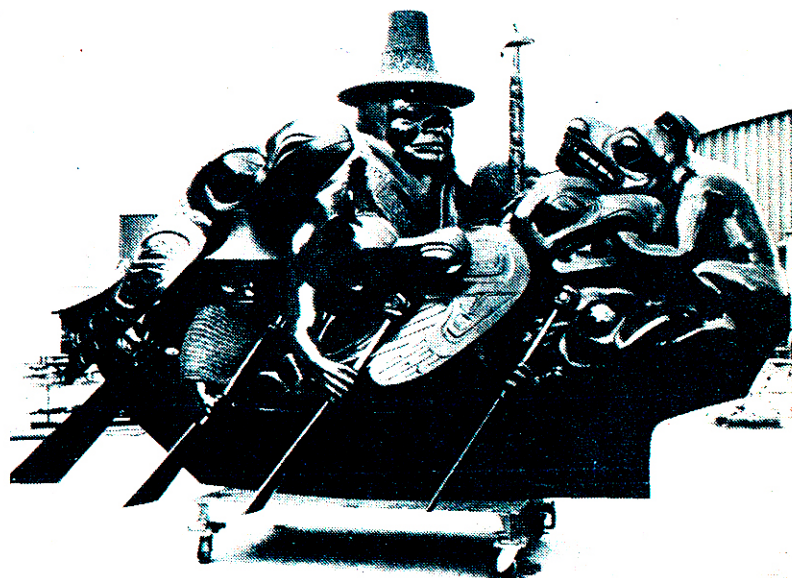
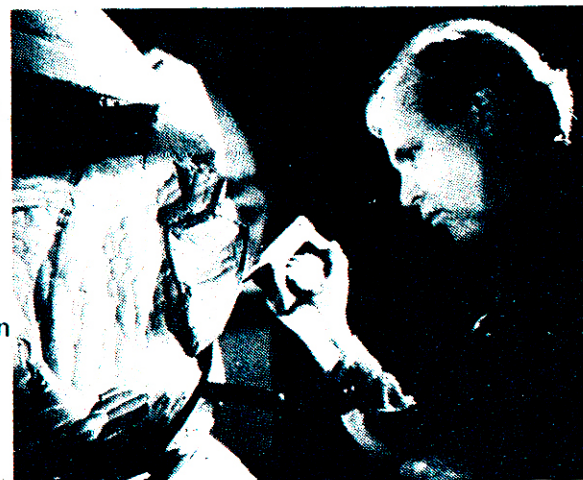
In 1985, architect Arthur Erickson, designer of the Canadian chancery in Washington, D.C., asked Reid to create a sculpture for the dramatic new building. Reid had just carved and painted a suite of dugout canoes for Haida Gwaii and so proposed that the chancery sculpture consist of carved figures in a large canoe.

As with most of Reid's work, the new sculpture is rooted in Haida tradition, Sturtevant says. The speaker's staff in the chancery sculpture, for example, is inspired by a much smaller staff in the collection of the Department of Anthropology at the Smithsonian's Natural History Museum.

The canoe sculpture, crammed with a menagerie of animals and humans, makes explicit reference to the style of the small model canoes carved by Edenshaw and other Haida artists, Sturtevant says. The work has many possible interpretations, but it is optimistic, despite the many changes this Native American culture has endured.

"Raven [and the other Haida myths] — still flicker faintly in the houses of the people of Haida Gwaii," Reid recently wrote. "The old magic of the Islands, which were here before mythtime, is still strong. Somewhere — you may be sure — Raven and the other Haida spirits are wily enough to keep their stories going."

Haida artist Bill Reid carving "Raven and the Rist Men" in 1980. His work is part of the renaissance of Native American fine arts of the Northwest Coast.



This bronze sculpture by Haida artist Bill Reid was recently installed in the courtyard of the new Canadian chancery on Pennsylvania Avenue in Washington, D.C. It is the first outdoor sculpture, in any Native American style, in the nation's capital.

A Piece Of History

Uncle Sam's Warriors: American Indians in World War II

By Duane K. Hale
Chronicles of Oklahoma
Winter 1992



What school book records the name of Henry Nolatabby, an Oklahoma Choctaw Indian and 1939 graduate of Chilocco Indian School, who was the first Indian casualty of World War II when he was killed on December 7, 1941, at Pearl Harbor? Who remembers that Brigadier General Clarence L. Tinker, for whom Tinker Air Force Base in Oklahoma City was named, was an enrolled member of the Osage tribe who was elevated early in 1942 to command the Hawaiian Army Air Forces and died during the war?

Who knows that among the four Mescalero Apaches at Corregidor was Homer Yahnozha, a descendant of Geronimo? Or that LeRoy Hamlin, a Ute, was with the small troop that made the first contact with the Russians across the Elbe? That another Ute, Harvey Narchees, was the first American soldier to ride into the center of Berlin? That Ira Hayes, a Pima Marine, helped raise the flag at Iwo Jima? That a Pawnee, Brummett Echohawk, was a renowned expert in hand-to-hand combat and trained military commandos?

The patriotism of American Indians during the war and in fact during all wars of the twentieth century is admirable and should be remembered. It is perplexing that so many books continue to be written about the so-called "Indian wars" of the nineteenth century and few have recorded the positive contributions of American Indians during wars of the twentieth century.

Of the six books written about American Indian contributions during World War II, only the activities of the Zuni and the Navajo tribes have been documented in any detail. More puzzling is why Oklahoma history books have not recognized the important role Oklahoma Indians played in winning the war.

During the Second World War, the percentage of American Indian volunteers was greater than for volunteers from all other groups and from their small population of 400,000, American Indians eventually sent 25,000 men to war. According to the *New York Times* of October 23, 1942, Army officials stated that if the entire population enlisted in the same proportion as Indians, there would be no need for selective service.

Even greater numbers grew victory gardens, left their homes to work in war plants, or shared part of their reserve land for the establishment of military bases or Japanese relocation camps. Indians built bombers and tanks, kept the railroad cars moving, and worked in mines. During 1942 alone Indians planted more than 5,100 more victory gardens than the previous year, for a total of 36,200 gardens or roughly one to every second Indian family.

More than 4,000 American Indians were in the army by October 1, 1941, not including officers. Within three months, the Office of Indian Affairs reported that 40 percent more Indians had volunteered than had been drafted. From the deserts and plains came Cochitis, Apaches, Arapahos, Shawnees, and a contingent of

the fiercest fighters in America's history — Cheyennes and Pawnees. From the plains, too, came Potawatomis, Poncas, Otoes, Sioux, Kiowas, Kaws. From the Southwest came the peaceful Pueblos, Zunis, and Hopis and the Acomas whose ancestors greeted the Spaniards. Some of the enlistees were the wealthiest soldiers ever to have donned khaki — men from the Osage Nation.

On some reservations, half of the inhabitants volunteered for military duty. Senator D. Worth Clark of Idaho called the record of participation in the war effort by America's Indians "an inspiration to patriotic Americans everywhere." By February, 1942, Indian soldiers were in the front fighting ranks in the Philippines, the Hawaiian Islands, the Far East, and the strategic military posts of Alaska. By the spring of 1945, there were 21,767 Indians in the army, 1,910 in the Navy, 121 in the Coast Guard, and 723 in the marines. Navajo Code Talkers made up the majority of the Marine contingent.

For the most part American Indians supported the war effort from the outset. All across the United States Indians flocked to recruiting stations to enlist. Sixty-five Seminole Indians from Florida

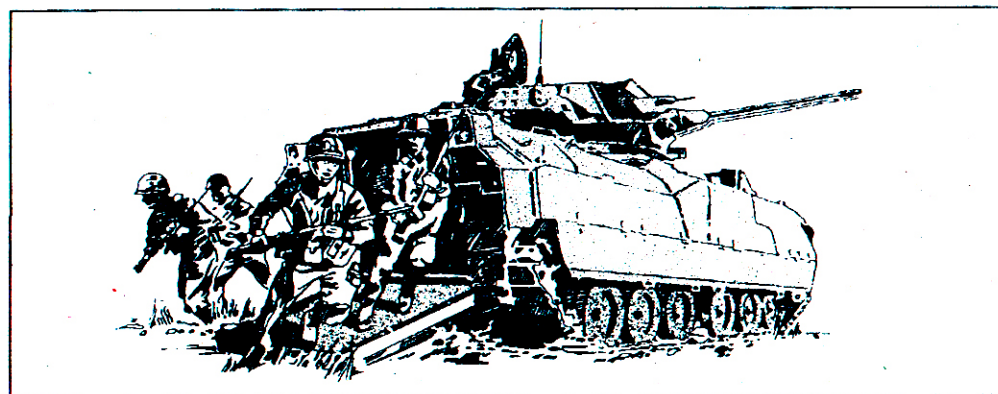
Even before war broke out it was discovered that American Indians had been the first to declare war on the enemy — in 1917. The German press noted in May, 1941, that Tuscarora Indians of New York State were still formally at war with them. The Tuscaroras, "as an independent people," had not considered themselves included in the formal U.S. Declaration of war in 1917 and had issued their own version. Subsequently, they were not included during official peace negotiations and therefore were still at war with Germany.

The Jemez Indians declared war on the Japanese in World War II because Lieutenant William Schick, a white friend of their tribe, was killed at Pearl Harbor.

That American Indians were concerned and became immersed in the war can be seen in a statement by a member of the Pima tribe:

I have noticed the picture of my Uncle Sam, such a skinny being ... In peace time our Uncle Sam was frail because he is gentle and peace(ful) and loving of freedom ... Now the U.S. Army is strong. So, please draw our Uncle Sam to look mighty.

American Indian support for the war



registered for the draft on October 5, 1940, although the tribe was still formally at war with the United States. Their lack of total support, however, was evident when it was noted a week later that they were told they would be prosecuted if they did not sign up.

Twenty-two sons of the mighty Sioux rolled off the plains into the Sioux Falls, South Dakota, recruiting station to apply for enlistment. They were ready to resign their jobs with the Civilian Conservation Corps and other projects on the Crow Creek Reservation, if Uncle Sam would let them fight. Two or three more carloads of Tetons and Yanktons planned to visit the Sioux Falls recruiting station the following week. Almost in the shadow of Kit Carson's old headquarters, 2,693 Navajos registered for selective service on February 16, 1942.

Henry One-Bull, a ninety-seven-year-old warrior still bearing the scars of a ceremonial preceding the Battle of the Little Big Horn, explained to an interpreter that of the twenty-two Sioux serving in the military from Little Eagle (population 300) all but two had volunteered. A band of seventeen Indian youth from the Turtle Mountain Indian Agency in Belcourt, North Dakota, became candidates for enlistment in the U.S. Naval Reserves. Six North Carolina Cherokees — George Taylor, Freeman Lambert, Jim Bradley, Welch Tesateskie, Russell Locust, and Clarence Rogers — entered the war early and traveled directly to Hawaii.

effort came in ways other than registering for selective service and fighting in combat. In the American Southwest the Navajos adopted a resolution on June 4, 1940, "banning all evidences of subversive and un-American activities." No one set a better example of support than Henry Chee Dodge, a former chief and present chairman of the Navajo Tribe, who sold all the sheep and cattle he had running on the Navajo range. From the proceeds, he purchased \$30,000 worth of war bonds.

The U.S. Marine Corps organized a special signal unit for combat service and recruited a platoon of thirty Navajos in the spring of 1942. The unit was so successful that by fall the corps recruited an additional 67 Navajos. Eventually about 420 Navajo Code Talkers served.

The 19 Pueblo Indian villages of New Mexico united for the war effort and Taos Indians cooperated 100 percent with all phases of the war. Their young men fought for their country and entire villages subscribed to defense bonds and assisted in the Red Cross work.

In Arizona a conclave of four tribes signed a proclamation to discontinue using the swastika on their blankets and baskets to show disapproval of the Nazis. They also were quick to point out that the German version was backwards.

With the advent of the war, the Mission Indian Federation, which had been trying for years to get possession of lands taken from them 90 years earlier, telegraphed President Franklin Roosevelt,

temporarily dropping their grievances and giving "a message of loyalty and readiness to serve."

The Klamath Tribal Council voted to offer \$150,000 of its \$2.5 million on deposit in the U.S. Treasury for establishment of a training school for Klamath Indians along national defense lines.

Chief Red Cloud of the Cayuga tribe of the Iroquois Confederacy helped collect funds for the British-American Ambulance Corps. A grand sachem of the Eastern Federated Indian League, he had for many years traveled with the Buffalo Bill Wild West Show and served in the First World War with the Canadians.

In Montana Robert Yellowtail, Superintendent of the Crow Indian Agency, reported that the Crow tribal council voted on January 6, 1942, to place the entire tribal resources of the Crow Reservation, including minerals, oil, and coal, in the hands of President Roosevelt "to use as he sees fit in the prosecution of the war."

Because the country was at war, the Sioux of North and South Dakota did not demand immediate payment for the \$5 million awarded them by the U.S. Court of Claims and the Sioux Tribal Council of the Cheyenne Indian unanimously endorsed the purchase of \$15,000 in defense bonds.

The Aleuts and Eskimos of Alaska served as scouts in the far reaches of the Alaskan frontier during World War II and as members of the Alaskan National Guard, which during the war was a part of the regular army. They met and defeated the Japanese when they attempted to take the Aleutian Islands by invasion in 1942.

Positive support among Indians for the war effort was not universal. Wilfred Crouse, president of the Seneca Indian National Council, announced that he might bring a case to court to see if Indians could legally be drafted. A few days later, the Mohawks of the St. Regis Reservation in New York joined the Senecas to disclaim their citizenship and resist the draft.

In 1941 two Tuscarora Indians, citing their treaty rights, appealed for exemption from selective service. Three of their chiefs filed statements supporting their claims. However, one of the two men, Arnold K. Hewitt, was arrested and held until he agreed to report to the draft board.

Warren Eldreth Green, an Onondaga who was drafted in May of 1941, pressed his claim to the courts. The tribe's attorneys contended that the Onondagas were not citizens of the United States because they had never been conquered. Judge Jerome Frank of the U.S. Circuit Court of Appeals ruled on November 25, 1941, that where domestic statutes conflict with treaties, the domestic courts are bound by the statutes.

Oklahoma Indians reacted in much the same way as Indians from other parts of the nation; those not joining the several military branches aided the war effort in other ways.

Euchee and Creek Indians of Oklahoma in a special assembly of the Inter-Tribal Council in Okmulgee voted to spend \$400,000 for defense bonds. A \$1,000 check, the largest single contribu-

Continued on page 9

A Piece Of History

American Indians in World War II Continued from previous page



Continued from page 8

tion made to the Navy Relief Society fund in Oklahoma up to June of 1942, was signed with the thumbprint of Mrs. Juana Paukune, a wealthy Kiowa woman from Cement, Oklahoma, who had sixteen oil wells on her land.

The Kiowas staged a patriotic rally to which Indians of all Oklahoma tribes were invited. There were speeches and a banquet, and the American Legion presented flags to the parents of Indian boys in the service of their country. Mothers of sons in the service received tokens to indicate the gifts they had made to the nation of their boys. The women raised them high with the exultant cry "We'll win." The families of twenty-three boys who were serving in the armed forces were represented.

In June, 1942, the Comanche, Kiowa, Apache, Caddo, Wichita, Cheyenne, Arapaho, Pawnee, and Ponca tribes danced in tribute to the thousands of Oklahoma Indians in the armed forces. The Ponca Indian Tribe officially declared war on Germany, Italy, and Japan at the opening night of a pow wow in August, 1942.

First Lieutenant Meech Tahsequah, a Comanche from Walters, Oklahoma, was severely wounded in a bomber campaign over Egypt in 1942, while his tribe was addressing Adolph Hitler at a pow wow at Ft. Sill. This major event was attended by nearly 300 Indians of the Kiowa, Comanche, Apache, and Caddo tribes. Woodrow Crumbo, a Potawatomi artist, took time off from his painting to hold down a precision job in the tool and die-making department of a Wichita plane factory.

A full blood Oklahoma Comanche, Meyers Wahnee, had the distinction of being the first cadet in the Visalia-Dinuba School of Aeronautics to pass the army tests for graduation. The first Indian army chaplain was Lt. James Collins Ottipoby, a Comanche. Joseph R. Toahty, Kiowa-Pawnee, was the first American Indian to land at Guadalcanal.

William Karty was director of a CCC camp at Fort Cobb when he came up with the idea of using the Comanche language as a part of the military's code. W.B. McCowen, the superintendent of the Bureau of Indian Affairs at Anadarko, agreed and presented the plan to military officials who authorized an Indian Signal Corps. Eventually Karty trained seventeen Comanche code-talkers. The Indian signal Corps was stationed at Ft. Benning,

Georgia. Three surviving members of Karty's corps — Roderick Redelk, Forrest Kassnavoid, and Charles Chibitty — were honored by delegates from France in 1991 at the State Capitol in Oklahoma City.

Mr. and Mrs. Houston S. Terrell, Choctawas of San Bois, Oklahoma, sent six sons to the army — Jessie, Elie, Preston S., O.D., Edmond, and Lawrence. A fellow tribesman, Captain Ernest Edward McClish, was on duty with General Douglas MacArthur's forces in the Philippines.

While most Oklahoma Indians returned home after the war, many remained in the military to build lifelong careers. Admiral Joseph J. "Jocko" Clark, a Cherokee from Pryor graduated from the U.S. Naval Academy in 1917 and served in three wars throughout his long and distinguished career. He served on the U.S.S. *North Carolina* in World War I, commanded the U.S.S. *Suwanee* and U.S.S. *Yorktown* during World War II, and in Korea commanded the Seventh Fleet.

Pascal Cleatus Poolaw, Sr., a Kiowa, began a twenty-five year military career in World War II. Before retirement in 1967, he had been awarded four Silver Stars, four Bronze Stars, and three Purple Hearts.

Robert S. Youngdeer, an Eastern Cherokee who later served as principal chief of the Eastern Band of Cherokees, served in the military for twenty years, a career he began in 1940.

Jeff W. Muskrat, a member of the Cherokee Nation of Oklahoma who later became superintendent of the Cherokee Agency in North Carolina, served in World War II, Korea, and Vietnam.

Like their counterparts in society at large, Indian women also responded to the national crises and offered their services. In Pontiac, Michigan, forty Chippewa women formed a rifle brigade to combat any parachute troops who might descend in the region. The *Indian School Journal* of Chilocco, Oklahoma, reported that Grace Thorpe, the daughter of famed Sac and Fox athlete Jim Thorpe, was with the Women's Army Auxiliary Corps in England. Lieutenant Pearl Pickens was in nurse's training in a general hospital with an APO New York address. Ruth Ann Morgan served with the WAC Department in England. Laughing Eyes, a Creek woman, was the first of more than 250 women who stormed army recruiting offices in New York to apply for enlistment in the Women's Army Auxiliary Corps. Although no official tabulation of the number of Indian women who served during the war has been located, an article in the *New York Times* on February 6, 1943, noted that "Some 12,000 Indian women are working in war industries; a lesser number are serving as Army nurses and as members of auxiliary services in the Armed Forces."

Use of Indian Land for War Purposes

Indians who lived in isolated areas of the United States found themselves immediately involved in the war programs. The range lands of the West were suitable for use as airports, bombing ranges, and aerial gunnery granges because of the relatively poor quality of the land, its remoteness from centers of population, and the prevalence of clear days and good flying weather during

much of the year. Altogether more than 867,000 acres of Indian land were used for war purposes. Land purchased from Indians by war agencies totaled 252,000 acres; 557,000 acres were under lease; and 66,000 acres were occupied under various forms of permits. Most of the lands were urgently needed by the Indians, but they relinquished them with the expectation that they would again become available for Indian use after the war.

In 1942 the War Department acquired 233,000 acres of individual trust land by condemnation on the Pine Ridge Reservation. Another 6,445 acres of submarginal land was acquired by revocable permits and 95,000 acres of tribal land was leased. When the land was acquired by the War Department, 125 Indian families were abruptly forced to give up their homes. They were paid for the land, improvements, and whatever crops were growing at the time of appraisal, but were not compensated for losses caused by the sudden change in their way of life. Many were obliged to dispose of their livestock at a sacrifice and use the small amounts they received for their land and chattel for living expenses while in search of new homes or means of livelihood. Less than 10 percent of these families were able to acquire other lands and reestablish themselves in the livestock industry.

The Tulalip Ammunition Terminal was established in the state of Washington, when 2,203 acres of cut-over timber lands belonging to individual Indians was purchased for military purposes at a cost of \$47,538. Most of the area was potential farm land.

The Navy Department leased 800 acres of land for an airport for which the Palm Springs Reservation in California received \$330 a year for a quarter-section. Another eighty acres was leased for a rifle range at a fee of \$160 per year. On Carson Indian Agency in Nevada, the Navy department leased thirty acres of lakeshore land on the Pyramid Lake Reservation for military purposes at an annual rental fee of \$10. These tribal lands were to be returned when they were no longer needed by the navy.

Even the Indian tribes in Alaska were drastically affected by the war. Army camps were established which greatly affected the economy and the lives of the Aleuts, Eskimos, and the Athapaskan Indians of the Yukon-Tanana region. As thousands of army personnel and civilian workers moved into the region, many of the natives gave up hunting, trapping, and reindeer herding to work in the construction camps as wage workers.

Adding to the insult of the loss of Indian land and livelihood, civilian workers and service men sold or gave liquor to the villagers and contributed to the delinquency of young women; property was stolen or destroyed; animals were slaughtered for sport.

Indian Agricultural Contributions

From the standpoint of agricultural resources and manpower, Indians of the United States made a remarkable contribution to the war. Notwithstanding the great drain of the best manpower away from the reservations, Indians increased the production of food and other essential agricultural products for the market, thus adding directly to the nation's war supply. A few examples illustrate the

magnitude of this contribution.

American Indians, who constituted about one-quarter of one percent of the nation's population, sold enough beef, pork, mutton, and poultry in 1944 to supply rations for 233,365 soldiers for one year; enough cereal for 353,204 soldiers; enough potatoes for 45,418; enough eggs for 65,938; enough fresh fruit for 27,938; and enough butterfat for 34,890 people. Indians marketed enough wood in 1944 to supply all the clothing requirements for 21,615 soldiers. In addition to their own reservation needs in 1944, Indians canned 3,309,442 quarts and dried 765,121 pounds of fruit and vegetables, and stored 9,177,466 pounds of food.

Use of Indian Forests and Sawmills

Lumber was a critical material throughout the war and during the later stages it was designated by the War Production Board as one of a half-dozen critical materials. The contribution of Indian forest and range resources to the winning of the war was invaluable.

In 1939 the volume of marketable timber on Indian lands was estimated at nearly forty billion board feet. During the period from July 1, 1928, to December 31, 1944, the total cut from these forests was nearly seven billion board feet, an average of 425 million board feet annually or slightly more than one percent of the 1939 marketable volume. These figures indicate that the allowable cut in converting virgin timber to a managed forest was being maintained, but that any unrestrained increase in cut during the war emergency might have jeopardized the future welfare of these forests.

Three sawmills operated by Indians produced lumber for war use. The largest of these was on the Menominee Reservation and had been in operation for many years. In spite of manpower and equipment shortages, it maintained its normal production of about twenty million feet annually. An Indian-operated mill on the Red Lake Reservation produced six to eight million board feet annually during the war.

Use of Indian Range Lands

Before the war a high percentage of the forty million acres of Indian range land was being used for grazing. During the national emergency every reasonable effort was made to increase its use and to obtain full utilization consistent with proper range management. In order to increase the production of meat, Indians increased their own herds and made available for non-Indian use the range that was temporarily in excess of their own needs. The importance of these Indian range lands can be measured by the number of cattle they supported, either throughout the year or during the seasons when they were suitable for grazing. For example, the number of cattle grazed in fiscal year 1941 was 775,000 and in calendar year 1944 the number increased to 890,000.

As a result of wartime emergency measures, however, there was a serious deterioration of existing Indian-owned forests and range as there was neither the manpower nor the money to provide the minimum maintenance necessary to keep these improvements in usable condition.

Look for the continuation of this story in the September issue of How-Ni-Kan

STATE NEWS

Glenpool Indian Community provides assistance after storm

(From *The Muscogee Nation News*, July 1992) — High winds and heavy rains caused extreme damage to homes and businesses in this Tulsa suburb June 19. Several mutual help homes were destroyed, displacing families, as well as damaging businesses.

The Muscogee (Creek) Nation, the Creek Nation Housing Authority of Oklahoma, and the American Red Cross sent representatives to assist those affected families.

Dan Gibson, Glenpool city manager, estimated the total damage to the community at \$3 million.

There were no major storm-

related injuries reported.

"(Weather authorities) called it straight winds," Gibson said of the storm, "But I'm becoming more convinced every day that we had some kind of tornadic activity because of the extensive damage."

Joe Jackson, executive director of the Creek Nation Housing Authority, said 157 insurance claims were filed on mutual help homes, with 118 in the Glenpool area, following the storm.

"Twenty-three homes received extensive damage," Jackson said. "We anticipate moving some families back into their homes as early as (July 13)." Housing

Authority, said he was pleased with the spirit of cooperation and concern that was present at Glenpool.

The Glenpool Indian Community provided office space at its community center for the assistance agencies.

"We appreciate the Glenpool Indian Community's efforts in providing us with a working place, use of phones, and other equipment necessary to maintain a satellite office there," Jackson said.

Gibson said the Creek Nation did an "outstanding job" providing assistance, making temporary repairs and relocating victims.

Ken Childers, chair of the Glenpool Indian Community and the housing authority board of commissioners, said several tribal officials stopped by the community center to visit.

"I believe the people were relieved and glad to see the (principal Chief Bill Fife) and other tribal officials in Glenpool," Childers said. "I am very thankful no one was physically injured and I hope these misfortunes are behind us and we can be strengthened from this disaster."

While Gibson and others expressed satisfaction with response times, some citizens told a Tulsa television station

they were dissatisfied with the delays.

Jackson, however, said the delays were because of federal housing regulations and did not reflect on the desire of the housing authority to make repairs.

"We sincerely pray that each and every family affected has received the assistance they required such as housing, food, and clothing," Jackson said. "We wish each of them well as they recover from the damage this storm has forced upon them."

"We will continue to work until each family is back into their homes or have their homes completely repaired."

OKLAHOMA 1992 YEAR OF THE INDIAN NATIVE TRIBES

MUSCOGEE (CREEK) NATION

TRIBAL NAME: British traders called them "Ochese Creek Indians," derived from a tributary of the Ocmulgee River in Georgia. Another name for the confederacy is "Muscogee."

LANGUAGE: Muskoke, the mother of the great Muskogean linguistic family is spoken, read and written. An unrelated language, Yuchi, is still spoken.

HISTORY: The Muscogee lived in Georgia, Alabama and northern Florida until pressure from colonists resulted in war. Despite a blood law that forbade ceding tribal lands, treaties were signed and in 1828, a few towns moved to new lands in Indian Territory. An 1832 treaty dictated all Muscogee still in Alabama be allotted lands which could be sold with state court approval. Within two years, fraudulent sales deprived many of their property. Starving families returned to their former homes for crops and livestock, but resistance from the new owners sparked the Creek War of 1835-36 and later removal by the military. The Civil War split the tribe again; a few joined the Confederacy and many marched to Kansas. Attacked by Confederates and Cherokees and later starved by Union inaction, 5,000 died including Opoethle Yahola, the most respected leader of the historic period. After the war, the tribe lost half their lands as punishment for the Confederate Creek actions. The Curtis Act and a new agreement in 1901 allotted the lands and tribal government was dissolved. In protest came Chitto Harjo's Rebellion of 1909, the last major Indian uprising in the United States. The nation reorganized in 1979 under the Oklahoma Indian Welfare Act of 1936.

CULTURE: Muscogees are noted for conservatism and for dramatic color in their tribal ceremonials. Each summer, Muscogee towns still hold the Green Corn Dance. The Muscogee trace their ancestry through maternal lines, and women own family property. Several dozen clans still exist; marriage within clans is prohibited.

POPULATION AREAS: Between Verdigris and South Canadian rivers.

TOP EVENT: Creek Nation Festival, Okmulgee, June 19-21, 1992.

TRIBAL CAPITAL: For more information write P. O. Box 580, Okmulgee, OK 74447 or call 918/756-8700.

OKLAHOMA 1992 YEAR OF THE INDIAN NATIVE TRIBES

CITIZEN BAND POTAWATOMI

TRIBE NAME: The tribal name (Potawatomi) is from the Chippewa (Ojibway) term "potawatomink", signifying "people of the place of the fire." They call themselves the Neshnebek meaning "true people."

LANGUAGE: The Potawatomi are of the Algonquin linguistic family and are closely related ethnically to the Chippewa and the Ottawa.

CULTURE: The Potawatomi were skilled in hunting, fishing and gathering of natural plant foods. Later they became adept in the cultivation of corn, beans, squash, pumpkins, melons and tobacco.

HISTORY: The Potawatomi's first contact with Europeans occurred in 1634 when Frenchman Jean Nicolet encountered the tribe on a diplomatic mission to open the western Great Lakes to French trade. From 1763 - 1830 the Potawatomi were constantly at war with French, British and rebellious Americans of the thirteen colonies. Like other tribes in the region, their lands diminished greatly through treaties and the booming American population. Eventually, they lost their land in the Northwest which resulted in separation and division of the tribe as they scattered to Canada, Michigan, Iowa, Wisconsin, and Kansas. In 1861, an allotment was accepted by the Kansas Potawatomi who became known as the Citizen Band Potawatomi. The majority of the Citizen Band Potawatomi sold their allotments in Kansas to purchase a new home in Indian Territory (Oklahoma).

CHARACTERISTICS: Potawatomi were described by early French records as "kindly disposed and more civilized than other tribes." They were fierce warriors.

MOST FAMOUS MALE: Wakwaboshkok (Roily Water)

CURRENT TRIBAL ROLL: 14,544

KEY POPULATION AREAS: Shawnee, Asher and Waynette in Pottawatomie County and Konawa in Seminole County.

TOP EVENTS: June 25 - 28, Potawatomi Powwow, Shawnee, Oklahoma.

TRIBAL HEADQUARTERS: For more information write the Citizen Band of Potawatomi, 1901 S. Gordon Cooper Drive, Shawnee, Oklahoma 74801 or call 405/275-3121.

Native Tribes

The Oklahoma Tourism and Recreation

Department, as part of its recognition of Gov. David Walters' "Year of the Indian" celebration is releasing the Tribal Week Newspaper Series.

The 37-part series features information on each of the state's individual tribes.

The HowNiKan will run as many of these as we have space for throughout the year. We hope you will find this series informative.

Brought to you by this publication and
the Oklahoma Tourism and Recreation Department
505 Will Rogers Bldg., Oklahoma City, OK 73105-4492
Information provided by the Oklahoma Indian Affairs Commission

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NATIONAL NEWS

'Mudhead Kachinas' bracelet subject for poster

A bracelet titled "Mudhead Kachinas" is the subject of a full-color poster for the 1992 fourth annual Lawrence Indian Arts Show Sept. 12 to Oct. 25 in Lawrence, Kansas.

The bracelet, by Gary Yoyokie, a Hopi Indian from Arizona, is made of sterling silver and 14-carat yellow gold and portrays a Sun Village scene and Mudhead Kachinas. It received a Merit prize in the 1991 Lawrence Indian Show juried competition. The poster will be a montage of several images from the bracelet.

Yoyokie, who lives in Kykotsmobi village on the Hopi reservation, works full time as a silversmith. A self-taught craftsman, he specializes in Hopi overlay silver work. Overlay design work is cut from one sheet of silver and soldered to another. The recessed area is then oxidized for contrast. Yoyokie creates intricate pictorials and geometric designs based on Hopi culture and history.

He has received recognition and awards from the Heard Museum Guild Indian Fair and Market, Phoenix; the Twin Cities Indian Market, Minneapolis; Santa Fe (N.M.) Indian Market; the Eight North-

ern Pueblo Artists and Craftsman Show at San Juan Pueblo, N.M.; as well as the Lawrence Indian Arts Show.

Kachinas are dolls carved to depict the spirit Katsinam who appear only from Dec. 21, the winter solstice, to the middle or end of July. They live with the Hopi people, perform ceremonies for them in the kivas during the cold winter months and dance in the plazas in spring and early summer. Kachina rituals are intended to ensure agricultural success. The Mudhead Kachina is a multi-faceted clown.

The poster will be sold by mail and at the gift shop at the University of Kansas Museum of Anthropology throughout the six weeks of the annual Indian Arts Show and at Indian Market at Haskell Indian Junior College Sept. 12 and 13.

The show at the University of Kansas Museum of Anthropology kicks off with a benefit opening- awards ceremony, art preview and sale, silent auction and reception- Friday evening, Sept. 11. The juried show and sale opens to the public Saturday, Sept. 12, along with the Indian Market at Haskell. The Indian Market also will be open Sunday, Sept. 13. The market will feature contemporary and traditional

are by American Indian artists selling their work from booths.

Other events of the show will be an exhibit of American Indian flutes by contemporary American Indian artists at Haskell Sept. 12 to Oct. 25, a four-day workshop on Navajo weaving by Navajo weaver Kalley Musial Oct. 15 to 18 at the anthropology museum and an exhibit of recent works by Kickapoo artist Roger McKinney at the Lawrence Arts Center Sept. 12 to Oct. 25.

For information, write to Maria S. Martin, Lawrence Indian Arts Show, Museum of Anthropology, University of Kansas, Lawrence KS 66045, or call Martin at (913) 864-4245.

American Indians Candidates for congress

Four American Indians are candidates for seats in Congress this year, the largest number ever according to the National Congress for American Indians.

Ben Nighthorse Campbell, D-Colorado, now the only Indian in Congress, hopes to move from the House of Representatives to the Senate. Willie Hensley in Alaska and Kelly Haney in Oklahoma will also be running for Senate seats.

In Wisconsin, Ada Deer is running for a seat in the House of Representatives.

All the candidates are campaigning on mainstream issues such as health care, education and the economy.

More than 50 booths scheduled for California American Indian Days

The Indian Human Resource Center, in conjunction with San Diego Parks and Recreation Department, cordially invites the public to participate in the Ninth Annual California American Indian Days Celebration which will be held on Saturday and Sunday, September 26 and 27, 1992, 9 a.m. to dusk, in San Diego's Balboa Park on the corner of Park Blvd. and Presidents Way. Admission is free and it is suggested that you bring your own shade and chairs.

The highlights of this year's event include:

- Inter-tribal dancers and singers
- Dances of various California American Indians
- Unique specialty dances of American Indian nations
- Over 50 artist's booths featuring authentic, handcrafted jewelry, pottery, paintings, beadwork, Kachina dolls, and other American Indian arts and crafts
- American Indian food booths featuring delicious frybread, Navajo tacos, tamales, green chile stew, etc.
- A show of American Indian dress and personal adornment
- Indian games for the children
- Plus door prizes, presentations by elected officials, Indian community-based agencies information booths, teepees, surprises, and much more.

This annual event is an opportunity for

the community at large to share in the rich and diverse culture of the First Americans. Events such as these in the American Indian community serve as social gatherings, as reinforcement of traditional and spiritual aspects of our culture, and help preserve artistic (songs, dances, and crafts) values which would otherwise be lost.

This year's event is especially important. "1992," says Randy Edmonds, director of the Indian Human Resource Center, "marks 500 years since the encounter of European and American Indian cultures. The impact of the invasion is still being felt by contemporary Indians. We will celebrate 1992 in our own way. Despite policies of eradication and removal, this year we will commemorate 500 Years of Survival. We remain deeply rooted in our culture, are proud of our history and contributions, and look forward towards significantly participating in building a better world for the generations to follow."

The designation of the third week of September as American Indian Day came about as a result of Congressional (1964 and 1983) and California Legislature (1984) resolutions which were adopted in recognition of the many contributions of the American Indian nations to America. 1992 has also been proclaimed as the Year of the American Indian by Congressional proclamation.

Great Law presented in English Jake Thomas to interpret

Jake Thomas, well-known educator, historian and interpreter of Iroquoian oral culture and traditions as well as respected coned chief of the Cayuga Nation, will be presenting the Great Law for one of the very few times in English.

The first United Nations in North America based on democracy was, in fact, the League of the Five Nations, better known as the Rotinonshonini (or Iroquois) Confederacy. The Confederacy was created in order to bring peace, harmony and prosperity to all of the people and its principles are outlined in the Great Law. Because the Great Law stresses caring, respect and appreciation for one another, its message is as important and needed for the troubled world of today as for times past. Additionally it provides invaluable guidance for daily

living for people of all cultural backgrounds.

Commencing on September 19 and continuing until September 27, Chief Thomas will recite the Great Law at the site of the Iroquoian institute, on Regional Road 20, between Seneca and Mohawk Roads, on the Six Nations Reserve, Grand River Country. A 6 a.m. sunrise ceremony will begin before reciting the Great Law which will continue into the afternoons. Following the recitals there will be a social in the evenings. Admission is free. An invitation is warmly extended to all interested native and non-native persons alike. In addition volunteers and native crafters are most welcome.

For further information please feel free to contact Yvonne Thomas at the Iroquoian Institute at 519-445-2097.

Supreme Court to decide who will handle 'major crimes'

(From News From Indian Country, mid July 1992) — The Supreme Court has agreed to resolve conflicting federal appeals court rulings in separate cases involving Kansas and Iowa state court authority over crimes on Indian reservations.

The court said recently it will use a Kansas case to decide whether some states may prosecute "major crimes" committed on Indian reservations by or against tribal members.

The justices, in an order issued June 29th, agreed to hear an appeal filed in behalf of Emery Negonsott, a Kickapoo tribe member prosecuted in state court for a 1985 shooting on the reservation in

Brown County, Kan.

Crimes committed on Indian reservations by or against Indians generally are a matter for federal, not state, courts.

But on occasion, Congress has passed special laws granting states the same authority as the federal government to prosecute on-reservation crimes.

One such federal law grants Kansas that power for crimes committed on any Indian reservation within the state.

But after Negonsott was convicted in state court of aggravated battery and sentenced to three to 10 years in prison for shooting a fellow tribal member, he turned to the federal courts to challenge his prosecution.

Negonsott, who was released from prison after serving 18 months, contends the federal law granting Kansas the power to prosecute on-reservation crimes does not extend to aggravated battery because it's covered by a separate federal law, the Major Crimes Act.

That law gives only the federal government the authority to prosecute certain on-reservation crimes.

A federal judge and the 10th U.S. Circuit Court of Appeals ruled that the special law passed by Congress gives Kansas and the federal government concurrent authority to prosecute all crimes committed by or against Indians on reservations in Kansas.

But the 8th U.S. Circuit Court of Appeals has ruled that a similar special law giving Iowa the authority to prosecute crimes committed on the Sac and Fox Reservation in that state does not apply to offenses covered by the Major Crimes Act.

Asked for its views by the justices, the Bush administration said the 10th Circuit Court ruling was "clearly correct," but that the high court should review Negonsott's case and resolve the conflicting court rulings.

The case is Negonsott vs. Samuels, 91-5397.

HOW-NI-KAN

PEOPLE OF THE FIRE

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All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

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Haskew Sculpture Earns Acceptance By Smithsonian

The Smithsonian Institution has awarded Potawatomi sculptor Denny Haskew the distinct honor of placing his monumental piece "Strength of the Maker" in the permanent collection of the National Museum of the American Indian. Haskew's piece was honored with "Best of Show" at the Celebration of the Native American in July at Aspen - Aspen Snowmass. "Strength of the Maker" also won the Grand Prize, the highest art award given, at the prestigious Red Earth Festival in June in Oklahoma City.

